Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MORALITY OF THE GOSPEL.

The following striking remarks on the comprehensiveness of Christian morality, are the conclusion of the third sermon of the second volume of W. J. Fox's eloquent Discourses "on Christ and Christianity"—a work which we would recommend to all such as talk as if they thought Unitarians have little to say in their preaching of the blessed Saviour.

Christian morality is no system of direction and prohibition, of pains and penalties. Of all the law that it recognises, love is the fulfilling. Its particular precepts usually relate to the particular persons to whom they were addressed. Its general principles are what we have to do with: they constitute its morality, or rather its one general principle of benevolence. If we are immortal—and Christianity ascertains that—the benevolent man must ultimately be supremely happy. He is forming himself for felicity; and how? Not by slavish or blind obedience. Not by a course of particular actions, minutely specified, and remaining the same for all countries and all ages. Such an enumeration might extend to volumes, and yet be wretchedly imperfect after all. And even if complete, it would do little for the formation of character, like the Christian plan. We have to make our own application of the gospel principle. The love of our neighbor is eternally the same disposition; but the particular actions, by which that love should evince itself and work out his good, are subject to interminable variation. Even some of the first great results of Christian morality were not wrought by particular precept, but by the spontaneous, individual application of general principle. There was no precept to desist from polygamy. There was no precept to manumit their slaves. Yet what were more felicitous achievements than these? To do good, and to find happiness in goodness, are the law and the promise of the gospel.

We enforce the duty of free inquiry; we enforce it from the Scriptures; and it is there in the principles on which it is founded: but free inquiry in that particular form in which it is *our* most imperative duty, could not exist then. It arises from the obscurities which have gathered around books, all of which were not yet written, and whose living authors could instantly resolve the doubts of their disciples. The duties of civil life, the rights, and with them the obligations, of the citizen—that is to say, one of the most efficient and extensive ways in which a man may benefit mankind, had, as to the Jewish converts, no existence. They lived in a national state which was subjugated; and doomed to inevitable, speedy, and desirable extinction. But gospel morality includes all these obligations. It expands itself at once to their comprehension; and with the same facility would it adapt itself to social arrangements, if such there be, which should surpass our present condition as gloriously as that surpasses the degraded and hopeless vassalage of Judea.

That man's duty is the greatest creation of human happiness, can never become obselete. Old modes of doing it may pass away; new ones may be laid open; but the gospel morality has neither passed away with the former, nor can be superseded in the latter. In both it gives the same inspiring impulse. It makes the martyrs of one age, the patriots of another, the philanthropists of a third. Had Paul lived and written at one period of our history, he would have said, Resist the Stuarts: at another, Abolish the slave trade: at another, Emancipate the Catholics. The gospel said all this infinitely better than by a prophetic precept which should only then have become intelligible. There is no precept like a great principle wrought into the mind, the heart, the life. Thus Christianity always tends to inspire a devotion as pure and spiritual as man at any time can rise to. It always enjoins and prompts the duties which the times require. It always forms to greatness and to goodness as exigencies may demand. He who enters into its spirit must be happy. It is the only identification of self-love and social, and that which raises both above the misery of final disappointment. As its worship is not positive, its duties are not arbitrary. They bear on their very front their own obligation and their own recompense. They conduct to a felicity which must coexist with our consciousness. We are thus united with God, the infinitely good, the infinitely blessed. We move onwards towards the complete coincidence of our will with his; towards perfect light, perfect purity, perfect love, and perfect felicity. Can human improvement upon earth get beyond this? It will be the endless work of endless ages; and to eternity shall we be 'filled unto all the fulness of God.'

I shall now dismiss the subject by enjoining you to enter into the spirit of the gospel by the diligent cultivation of your hearts. Multiply their associations of love and goodness. Refine your piety yet more and more from the dross of formality, and the yet baser dross of selfish craving and servile fear. God is no unprofitable task-master. He has no gratification in being the object of unmeaning and slavish homage, or the lord of a blind, useless, and mercenary obedience. We should be his followers as dear children. The spirit of our religion is the spirit of power, and love, and of a sound mind. Who is our neighbor but the stranger from the ends of the earth, or from the antipodes of manners, opinions, or feelings, who may have fallen among thieves and been stripped and wounded? To do good, and to communicate, are the sacrifices with which He is well pleased. If they be his pleasure, they must be our blessedness. Raise your minds and hearts to heavenly things. Be full of mercy and good fruits. Thus save your own souls, and serve your generation: then sleep with your fathers, and rise to behold the eternal spirit of Christianity winning its way to final and universal dominion. Such must be its destiny; for its origin and its power are alike divine. Of this there would be sufficient proof in the character of the gospel which we have been contemplating. How beautiful, wonderful, and beneficent, is the adaptation of religion to our nature! It must have been made for man by him who made man. It is worthy of all acceptation. Let every mind receive it. Let every heart love it. Let every life display its influence. May every death be its victory; and every tomb be regarded as a recording pillar of its promise of immortality.

THE BOOK OF PSALMS.

The Introduction to Mr Noyes' excellent version of the Psalms, recently published, contains some useful remarks on the "general character and value of the Psalms."

The Book of Psalms has been styled by some of the German critics, in allusion to a portion of Grecian literature, *the Hebrew Anthology;* that is, a collection of the lyric, moral, historical, and elegiac poetry of the Hebrews. Regarded in this light alone, it presents a most interesting subject of literary taste and curiosity. Many of these psalms must have been composed some hundreds of years before the period, which is commonly assigned to the existence of the Iliad of Homer. But it is not with them as with many of the productions of the classic muse, of which the antiquity constitutes their greatest claim upon the attention of the scholar; and of which the subjects possess little or no interest for the world in its manhood. It was the privilege of the Hebrew bards to be employed upon subjects, possessing an interest as enduring as the attributes of God, and the nature of dependent man. Their poetry has the deep fountain of eternal truth. It comes, for the most part, in language the most glowing from the very depths of the soul, rich in sentiments adapted to the soul's most urgent wants. Hence its living spirit, its immortal freshness. Hence its power of reaching the hearts of all men, in all countries and in all ages. Where in the whole compass of literature can one find more of the "thoughts that breathe and words that burn," than in the Hebrew Anthology? Then, too, what variety is there in the subjects of these ancient compositions! How diverse the states of heart and fortune that occasioned them! How various the strains of joy, sorrow, love, hope, fear, remorse, and penitence, which come from the sacred lyre! Surely his must he a singular human soul, that is not touched by some of them.

What a sensation would be produced in the literary world by such a collection of poetry as is presented in the Book of Psalms, could it come recommended by the attraction of novelty. But the truth is, that, in general the ear is accustomed to these admirable productions, before the mind can comprehend their meaning, or feel their beauty; so that, in maturer life, it requires no inconsiderable effort to give them that attention, which is necessary for the reception of the impressions they are adapted to impart.

Another obstacle to a proper estimate of the sacred poetry is the very imperfect translation, and wretched arrangement, in which it has been presented to English readers. Let the lover of poetry imagine what impressions he should receive from the odes of Collins or Gray, cut up into fragments like the verses in the common version of the Bible, and he may comprehend what injustice has been done to the Hebrew poets.

The compositions in the Book of Psalms are the productions of various authors and periods, belong to different species of poetry, and possess various degrees of poetic merit. While some of them present the fresh gushes of excited feeling, or the calmer expression of the sublimest sentiments, in the boldest language of poetry; others consist only in the artificial arrangement of moral maxims, in a sententious style; or in elaborate and imitative prayers and praises, prepared for the public worship of God.

The peculiar religious character of the Psalms, which distinguishes them from the productions of other nations of antiquity, is well worthy of the attention of such as are disposed to doubt the reality of the Jewish Revelation. I do not refer to the prophetic character, which some of them are supposed to possess, but to the comparative purity and fervor of religious feeling, which they manifest; the sublimity and justness of the views of the Deity and of his government of the world, which they present; and the clear perception of a spiritual good, infinitely to be preferred to any external possession, which is found in them. Let them be considered as the expression and fruit of the principles of the Jewish religion, as they existed in the minds of pious Israelites, and do they not bear delightful testimony to the reality of the successive revelations, alleged to have been made to the Hebrew nation, and of the peculiar relation, which the Most High is said to have sustained towards them?

Let the unbeliever compare the productions of the Hebrew poets with those of the most enlightened periods of Grecian literature. Let him explain how it happened, that in the most celebrated cities of antiquity, which human reason had adorned with the most splendid trophies of art, whose architecture it is now thought high praise to imitate well, whose sculpture almost gave life to marble, whose poetry has never been surpassed, and whose eloquence has never been equalled, a religion prevailed so absurd and frivolous, as to be beneath the contempt of a child at the present day; while in an obscure corner of the world, in a nation in some respects imperfectly civilized, were breathed forth those strains of devotion, which now animate the hearts of millions, and are the vehicle of their feelings to the throne of God. Let him say, if there be not some ground for the conclusion, that whilst the corner-stone of the heathen systems of religion was unassisted human reason, that of the Jewish was an immediate revelation from the Father of lights.

IMPRECATIONS FOUND IN THE PSALMS.

From the same work we copy the following passages, which deserve the attention of readers.

Perhaps the maledictions or imprecations, contained in some of the psalms, may appear inconsistent with the views which have been advanced. I am here willing to admit the unsoundness of some of the explanations which have been given of these imprecations. They cannot all be regarded as predictions or denunciations of the punishment, which awaits evil doers. Some of them at least are wishes or prayers. See cxxxvii. 8. But on this subject it should be remembered, that,

I. Many prayers against enemies, contained in the Psalms, are equivalent to prayers for personal safety. They were composed by the head of the nation, in a state of war, when prayer for the destruction of enemies was equivalent to prayer for preservation and success. So Christian ministers are accustomed to pray for success for the arms of their country. So on our national festivals we are accustomed to thank God that he enabled our fathers to overcome their enemies. What is harsh, therefore, in prayers of this kind, is incidental to a state of warfare. This explanation will also apply to the psalms composed by David during his persecution by Saul. These prayers should never be used by private Christians with respect to individual enemies.

II. Another consideration is, that those prayers are expressed in the strong language of poetry; and that some of the particular thoughts and expressions, which are connected with the general subject of the prayer, result from an effort for poetic embellishment and effect, rather than from vindictiveness of feeling.

III. The imprecations, which are not included in the classes abovementioned, are extremely few. I shall not undertake to reconcile a part of psalms 69th, 109th, and 137th, with the spirit of the Jewish religion, and far less with the spirit of him, who said, "Forgive, and ye shall be forgiven," and who spent his last breath in prayer for his murderers, "Father, forgive them, for they know not what they do!"

But is it strange that a human soul should be embittered by persecution so as occasionally to utter a sentiment inconsistent with the religion which it professes; that one, who had even spared the life of his deadly enemy when entirely in his power, should, under circumstances of great provocation, express personal feelings inconsistent with his own general character, and with the spirit of his religion? Why should not the *language* of David, as well as his *conduct*, be sometimes inconsistent with what is right? It must be remembered, too, that, in the Jewish religion, the duty of forgiveness had been less insisted on, because the age was not prepared to comprehend it. The law was our schoolmaster to bring us unto Christ. There are no imaginable circumstances in which Christians would be justifiable in using the language of the psalms above referred to, or similar language, in their addresses to the God and Father of our Lord Jesus Christ.

This account of the imprecations in the psalms appears to me to be the only one, which reaches the perplexity which they occasion to the minds of Christians. It is no doubt inconsistent with the views of those, who imagine that all the personal feelings of the writers of the Bible were suggested by the divine spirit. To such persons I would recommend the attentive consideration of the following sentiments of Dr Durell, an eminent divine and scholar of the English Episcopal Church, and principal of one of the colleges in the university of Oxford, in the last century. "The common opinion is," says he, that "these imprecations are prophetic denunciations of God's judgments upon impenitent sinners. This in some cases may be true; but surely it cannot be so in all those parts, where they are denounced by the imperative; where the author imprecates not against *God's* enemies, not against the enemies of the *state*, but against *his own* enemies. The most probable account of this matter in my humble opinion is this, that God Almighty (though in a particular sense *the God of Abraham and his offspring*) did not interpose by his grace, or act upon the mind of his peculiar people, not even of their *prophets*, in an extraordinary manner, except when he vouchsafed to suggest some future event, or any other circumstance that might be for the public benefit of mankind. In all other respects, I apprehend they were left to the full exercise of their free will, without control of the divine impulse."

NOTES ON PASSAGES OF SCRIPTURE.

We quote the following instructive notes from the Christian Reformer, an English periodical work, to which we have been frequently before indebted for similar articles.

"I would, after many others, recommend the diligent study of the Scriptures, and the making use of all proper means for gaining the true sense of them."—LARDNER.

Gen. i. 1: "In the beginning God created the heavens and the earth."

The word here rendered *God* has, confessedly, a *plural* form. Hence Voltaire would infer that *Polytheism* is taught in the sacred books of the Jews; while the disciples of a very different school behold in such texts the popular doctrine of the *Trinity*. The application of sound criticism to the Scriptures would destroy these fancies.

"No man of any degree of intelligence," says the French philosopher, "can be ignorant of the signification of Gen. i. 1: *In the beginning the* GODS made," &c.*

The author of the "Letters of some Jews," &c. repels the charge with his characteristic vivacity, information and good sense.† But we learn that there are Christians, as well as unbelievers, who mistaking the import of the original term, virtually come under his rebuke. Dr Wardlaw‡ is an example whom Mr Yates§ properly leaves among the Pikes‖ and the Parkhursts,¶ and certain anonymous teachers of the Hebrew tongue.

Psalm xvi. 10 [compared with Acts ii. 27, xiii. 35]: "For Thou wilt not leave my soul [me] in Hell; neither wilt Thou suffer thine Holy one to see corruption."

It is a parallelism; the two classes being identical in meaning. He who diligently compares this language of the Psalmist with the citation of it severally by the apostles Peter and Paul, will find that it regards *the burial of Jesus*, not his descent into Hell, according to the current acceptation of the word *Hell*, and to an article in what is vaguely and falsely styled *the apostles' creed*.**

Prov. xxiv. 30, 31: "I went by the field of the slothful, and by the vineyard of the man void of understanding: And lo, it was all grown over with thorns, and nettles had covered the face thereof, and *the stone wall thereof was broken down*."

This passage will bring another to the recollection of some of my readers: Matt. xxi. 33—"There was a certain householder, who planted a vineyard, and *hedged it round about*"—with which text Isaiah v. 1, 2, perfectly corresponds.

The congruity, indeed, may not, at first sight, be discerned by the English reader: let him then consider that to *hedge*, and to *fence*, is not essentially more than to *inclose* and to *guard;* and let him be assured that in the East the usual method of *inclosing* and of *guarding* vineyards, is by encircling them with a *stone wall*.††

Luke x. 19: "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy."

It should be, "I give unto you *authority* to tread," &c. A delegated and imparted ability to contend effectually with opposition, is what our Lord promises. The public translators of the Bible have frequently neglected to render differing words in the original by differing words in our own language. In the example which I have selected Wakefield‡‡ and Principal Campbell§§ are successful.

Luke xvi. 30, 31: "—if one went unto them from the dead, they would repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Perhaps it is to these verses that Sir Walter Scott‖‖ refers, in the following sentences:

"The miracle of raising a dead man was positively refused by our Saviour to the Jews, who demanded it as a proof of his mission; because they had already sufficient grounds of conviction, and, as they believed them not, it was irresistibly argued by the Divine Person whom they tempted, that neither would they believe, if one arose from the dead."

Here the tenor and the pertinency of our Lord's reasoning on the effect of such evidence, and the impropriety of requiring it, in a given case, are justly represented. The truth, however, is, that the Jews did *not* "demand" such "a proof of his mission;" but that it was proposed to them by Christ himself.* What they asked for,† was "a sign from heaven;" a miracle of a very different class. The Pharisaic Scribes, like many subsequent opposers of our Saviour's claims, were importunate for further, and, as they might suppose, better evidence; while they refused to examine the evidence actually proffered.

Rom. xiii. 7: "Render therefore to all their dues; tribute to whom tribute *is due*, custom, to whom custom."

Christianity decides not between *Theories* of civil government, but, auspicious to the welfare of mankind, enjoins that allegiance be *rendered*, in return for protection. Now, in ordinary cases, the question, to *whom* we owe this allegiance, is determined by the fact of tribute being habitually *rendered* to a certain individual, or body. So, our Saviour,‡ "Whose is this image and superscription? &c.——Render unto Cæsar the things which are Cæsar's."

Rom. xiv. 3: "Let not him that eateth, despise him that eateth not," &c.

'Let not him that eateth *animal food*, despise him that eateth not *such food, but eateth only herbs*.'

This is an example of the conciseness with which Paul, who had little time for epistolary composition, expresses himself in his letters;—a conciseness which may escape the attention of the unreflecting or raise an objection from the uncandid reader, but which, if duly pondered, will authenticate our apostle's writings, and, in doing this, corroborate the evidence of the religion which he preached.

1 Cor. xi. 24: "—this is my body."

If Scripture may interpret itself, we have no proof here of the Catholic tenet of *Transubstantiation;* but the contrary. False religion perverts the nature and design of the positive institutions of Christianity, and adds to their number—because it aims at extending the spiritual domination of the priesthood, and addresses itself, almost entirely, to sense, prejudice and imagination.

* Dictionaire Philosph. † Tom. II. 451, &c.
‡ Discourses on the Socinian controversy [ed. 2], p. 12
§ Vindication, &c. 135, &c. Sequel, &c. 68.
‖ See his compendious Hebrew Lexicon; a very useful index to the roots and derivatives in that language—yet a bad substitute for the lexicons of Buxtorf, Simonis, Gesenius, &c.
¶ The value of Parkhurst's well known Hebrew Lexicon is lessened, intrinsically, by the mysticism with which it abounds.
** See the fourth Chapter of Lord King's Critical History of this creed: the article, *he descended into Hell*, is there proved to have "a very late date."
†† Harmer's Observations, &c. Vol. I. [2d ed.] pp. 456, &c.
‡‡ "Authority." §§ "I empower you."
‖‖ Letters on Demonology, &c. p. 358.

* John ii. 18, &c. † Matt. xvi. 1, &c.
‡ Matt. xxii. 16, &c.

ORTHODOX PRINCIPLES.

In a late number of the "Spirit of the Pilgrims" we find the following explicit acknowledgment and vindication of the exclusive principle in regard to church membership.

If we find two, three, or half a dozen, who have come to the same conclusion with ourselves, have we not a right to associate on the basis of a common faith, and constitute a society, a church? If we are pleased thus to associate, and do it in a peaceable manner, who shall hinder us? And when we have associated on the express understanding of a common faith, suppose one of our number widely departs from this faith, have we not a right to call him to account? And if he choose to exercise his freedom in wandering from us, and violating the express principles of the association, have we not a right to exercise our freedom in excluding him, or withdrawing from him? But it will be said if you form your church with a creed, then all, who cannot adopt the creed, will be kept out of it. And what, if they are? Is there no church in the world except ours?

It was our intention, on reading this paragraph, to make it the subject of some remarks. We perceive that it has already been noticed by a writer in the Unitarian Monitor, whose remarks we adopt. Referring to the passage we have quoted, the writer says:

It is desirable, that it should be widely known, that such sentiments are embraced and advocated by a large class of Christians among us. If anything on earth can shake the confidence of the community in their views, a full knowledge that these are their deliberate opinions, on which they are prepared to act and do act, must rouse the attention of our churches and produce a salutary alarm.

That individuals have a right to associate in the manner above stated for their mutual improvement and satisfaction, there is no doubt. That such associations may call themselves a church, there is nothing in our civil institutions to forbid; they, therefore have a *civil* right so to do. But that they have a right *as Christians* to form a church on such principles, is wholly denied. The apostolic church was not formed according to the will or caprice of men, but according to principles laid down and established by Jesus Christ. As a body, of which he was the head, it was put in trust to convey his truth, and to administer his ordinances to others. Did Paul or Peter, or any of the first advocates of Christianity, ever say to a believer, and devoted disciple of Jesus, you cannot partake of christian ordinances in the church with which I am connected; but regard it not as usurpation on my part; there are other churches, where you may obtain these privileges; No; nor has any church, con-

stituted on Christian principles now a right to use such language. Christ is the head of the church. Christian privileges are given to the church in *trust*, and they must be administered, not according to the will of man, but according to the principles of Christianity. The trustees of a charity fund, the principles of which are fixed, may with as much propriety make their own partialities the laws by which the charity shall be distributed, as a church may make its peculiarites the terms by which individuals shall be admitted to its communion, or subjected to ecclesiastical censures. A church established, and whose discipline is administered according to the views given in the Spirit of the Pilgrims, is a church of men, not a church of Christ.—What presumption and guilt in thus trifling with the convictions, and sacred rights of individuals; in thus usurping authority, which belong only to the great Head of the church!

Yet is not this presumption manifested, is not this guilt incurred? Let those look to it, who would enjoy the liberty of violating the fundamental laws of Christianity, and the most sacred rights of those for whom Christ died! Will Christians submit to this?—Will they bear to be told, "Though you are a Christian, yet you shall not in the church, with which we are connected, celebrate the ordinances of Christ; you must go elsewhere for these privileges; and if you urge your claim with us, you shall be cast forth as unbelievers?" Let Christians better understand the divine charity of their religion, the principles which it advocates, let public opinion be enlightened and become truly Christian, and these usurpations, and denunciations, and contentions will be regarded with the horror which they ought to inspire.—They will be resisted with effect.

[For the Christian Register.]

DISAPPROBATION OF REVIVALS IN CONNECTICUT.

Mr Editor,—It would seem, from what you published in your last paper, that Connecticut was, to some extent certainly, opposed to the Whitfieldian revival. Additional evidence of this fact is furnished by the Proclamation of the Governor of that Colony for a public fast, in April 1743. I send, for insertion in your paper, the following extracts.

Among those frowns of divine Providence which called, in the opinion of Governor Law, for humiliation before the Lord throughout the whole colony of Connecticut—in the year 1743—he enumerates "the unhappy divisions and contentions, which still prevailed, both among ministers and people, in the doctrines and practice of religion, and the bitter spirit of uncharitableness and disorder, which too much prevailed among all orders in the land." He proceeds to exhort "both ministers and people deeply to humble themselves before the Lord under all the tokens of his anger and displeasure, and humbly to confess and bewail all their sins which were the procuring cause of them—particularly the great neglect and contempt of the gospel and the ministry thereof—and the prevailing of a spirit of error, disorder, implacableness, pride, bitterness, uncharitableness, censoriousness, disobedience, calumniating and reviling of authority, divisions, contentions, separations and contusions in churches, injustice, idleness, evil speaking, lasciviousness, and all other vices and impieties, which abounded among them."

And he exhorts, "that fervent supplications be made to Almighty God, that he would direct the ministers of the gospel, heal their divisions, and restore unity and harmony in their sentiments and practices; that religion might flourish, and a work of conversion, vital piety, and true holiness might be powerfully carried on, and that all errors, censoriousness, divisions, separations, disorders and confusions might cease and subside in our churches,—and that love, charity, peaceableness, meekness, humbleness of mind, and other genuine fruits of the spirit may be manifest; that religion might appear in its native excellency and beauty."

Mr Editor, allow me to ask three questions—

1. Was the state of things in Connecticut in the year 1743 as bad, as Governor Law's proclamation represents it to be?

2. How large a proportion of the clergy and laity were in opposition to the revival measures of that day, pursued by Whitfield and his coadjutors?

3. What opinion should an impartial and candid man form of the proceedings of that day, to which reference has now been made? Have they resulted in so much good to the Christian cause, as to deserve to be called, "the glorious work of God?" or have they not resulted in so much evil to the Christian cause as to deserve to be called the lamentable work of man? Or what is the opinion on the subject, which a lover of the truth should adopt? N. W.

[For the Christian Register.]

"DEVOTIONS FOR SUNDAY SCHOOLS."

We have long wished for a work of this kind, and for the very reasons assigned by the judicious compiler, that "all who have had any experience in Sabbath Schools know how reluctant young men commonly are to engage in their instruction, and especially to perform the usual extemporaneous devotions. In the ordinary mode of opening these schools with prayer, by the minister, the children very rarely feel that interest, or bear that part which is proper or desirable."

The forms found in this little Manual are admirably well adapted to abate this reluctance in those who have the superintendence, and to excite an interest, and induce the children to join with that attention and solemnity, which becomes all who would address their Creator in prayer. We understand, that the first edition, which has been published but a short time, is nearly disposed of, and that it has found its way into many of the Sunday Schools in this city and vicinity. We earnestly hope that the work will be introduced into all our Sunday Schools, because we believe that great and lasting good will result from its adoption. A Sunday School Teacher.

[For the Christian Register.]

ELECTION SERMON.

Mr Editor,—In giving an account of the Election sermons in your last paper you say, that "excepting during the troubles of the Revolution, there was probably no interruption [of Election sermons] to the present day."

Now the fact is, that there was not one solitary interruption during the war. The Ancient and Honorable Artillery Company had no sermon from 1774 to 1787. But we have no account of Election sermons omitted, since their first delivery, except in the years 1752, 1764, when the small pox prevailed in the metropolis. I have every Election sermon since 1721; and every one, during the last century, but ten. The year 1691 is the last year, in which the preacher is not known.

You will find a list of preachers, and texts of Election sermons, as far as then known, appended to Dr Osgood's Election sermon, in 1809. H.

CHRISTIAN REGISTER.

BOSTON, JUNE 25, 1831.

OPPOSITION TO REVIVALS IN CONNECTICUT IN 1741–3.

We have already shown, from Dr Trumbull's History of this period, the decided opposition, both by the Legislature in their enactments and by the clergy in their associations, in Connecticut, to the whole system of the revivalists. "Every measure indeed," says this historian, "appears to have been taken to suppress the zealous preachers and people."—"While the civilians were making and enforcing their severe laws, the clergy were adopting measures no less severe and unconstitutional. They suspended their members from their communion for going to hear Mr Whitfield, Mr Pomeroy and other zealous preachers. In some instances ministers did it by their own power, without ever consulting their churches, or giving them a hearing before their brethren. *Some for this great fault were excluded from church communion ten or twelve years, or more*, until the pastors who suspended them were dead, and others had succeeded them."

Upon all these measures, the acts of the Legislature, the proceedings of the clergy, and the expulsion of the two young men from Yale College for attendance on the meetings of the revivalists, as mentioned in the last Register, Dr Trumbull justly remarks, "that they were repugnant to the sentiments of Mr Locke, and of all the best writers on toleration." Indeed, they were justifiable on no possible ground. They were wrong in themselves; and they produced a sympathy for the sufferers, even among those, who looked with no favor either upon their faith or their fanatical proceedings, which served only to advance the cause of fanaticism. But the most extraordinary measure is that related by Dr Trumbull in a note to his History, which proves to what extent this persecuting spirit against revivals had pervaded Yale College. We shall repeat it here without comment, excepting only to observe, that the offence, which the government intended to punish, was an *attempt to republish "Locke's Essay on Toleration."*

The intolerant spirit of the president and governors of college at that time, will appear from an affair which happened soon after the law was made to prevent disorders, &c. A number of the senior class in college set a subscription on foot for the reprinting of Mr Locke's essay on toleration, and obtained a considerable number of subscribers, and were about to engage, or had engaged for the reprinting of it. The president found it out, and reprimanded them for such a piece of conduct, and ordered them to make a public confession for what they had done, or else they should not have their degrees. They all made their confessions but one: he was of age, and a man of considerable property, and had some knowledge of the credit of Mr Locke's writings, and of that tract in particular, and he would make no confession for his attempts to obtain the reprinting of such a tract. The day before commencement he found his name was not in the catalogue of his class, who were to have their degrees: he waited on the president and corporation to know the reason why his name was not in the catalogue; he was told that he had been in the mischievous business of carrying about subscriptions for the reprinting of Mr Locke on toleration. He told them he was of age, and had property, and if he could not have his degree, he would appeal to the king in council: that he had an attorney, and would enter it soon. Some time time after, a freshman was sent to him, acquainting him that the president and the corporation wished to see him. He waited on them, and they treated him with much complaisance, and told him to appear with his class and take his degree.

CORRESPONDENCE.

From the correspondence of a respected acquaintance in Maine, we select the following passages. He will excuse, we trust, the liberty we have taken.

And now will you permit me to say a few words with regard to myself? I believe that I told you I was educated a strict Calvinist, and that the apparent and real contradictions and absurdities of that system were the chief, if not the sole means of driving me to infidelity, in the mazes of which I wandered for six long years,—from my 16th to my 22d year. When I commenced searching the Bible at the close of this period, to which I was led by perusing Bishop Watson's "Letters to Paine," and his "Apology for Christianity," and also Paley's "Evidences," and some of his and Dr Blair's sermons, I was in the interior of the State of New York, and where I could obtain no Unitarian publications whatever; nor did I know what were the principles advocated by Liberal Christians. After more than a year's laborious and devout examination of the scriptures, with no aids but Orthodox ones, I came out a decided Unitarian, and so little did I then know of the peculiar views of Unitarians upon *total depravity, the trinity, vicarious atonement, regeneration, divine influence, free agency, &c*, that I supposed myself the only individual upon earth that held such a *collective system*, though I wondered much that all people did not understand the scriptures as I did, so obvious did their meaning appear. Judge then my surprise, when, upon perusing Unitarian books, I found that other minds had come to the same results upon all these great questions.

There are other great questions, not peculiar however to any sect, upon which I differ from (I fear) a great majority of mankind. I cannot believe slavery justifiable, nor duelling; still less *war*, that worst of all calamities, except it be defensive in the strictest sense of the term. I cannot believe that legislators have the moral right to pass any law, the penalty for the breach of which is death. Upon this subject I rejoice to see public opinion awakening. A kindred subject is that of "prison discipline." Is it to be wondered at that mankind have been represented as totally depraved, when our whole system of criminal and civil laws has been founded upon the principle of the *lex talionis*—upon revenge, instead of reformation of the culprit? But I must stop, however much more I would gladly say upon this subject.

Upon one subject more permit me to say a few words. In making proselytes to what I believe to be Bible Christianity, I have found that, in the first place, prejudices of a metaphysical kind, imbibed with Calvinism, were to be first overthrown. The most obstinate of these is an *actual* if not a *virtual* denial of man's free moral agency. Man is, in fact, considered a mere passive agent in the hands of the Deity. Whenever I have been able to make a man feel and acknowledge that the "price is put into his own hands"—that, under God, he is the arbiter of his own destiny, and that joy or woe will be his portion beyond the grave, according as his conduct has been here,—when I have been able to do this, I have found it easy to make a *Liberal Christian*, one like Paley, or Watson, if not a Unitarian of him.

And now, dear Sir, permit me to ask one question, and I will close. We, as a people, are giving a strong impulse to the cause of education, as regards botany, chemistry, &c, and the natural sciences in general;—are we not too exclusively devoted to these, to the neglect of the vastly more important science, the *Philosophy of the Human Mind*? I have looked through the treatises devoted to education and the papers and journals devoted to that cause I must confess too often with disappointment, at finding so little urged upon the subject of *Mental and Moral Philosophy*. Should we not be on our guard lest the *natural sciences* be studied merely to insure the means of amassing wealth, or as abettors of the cause of avarice and luxury, which now seem to be making gigantic strides through our land.

Will not a sound mental philosophy be the best antidote for these anticipated evils with all their train of selfishness and cold heartedness, as well as the surest foundation for rational, cheering and scriptural views of religion? I wish not to see a scholastic jargon of absurd metaphysics, but I do believe that a study of the human mind, its capacities and powers, is the best—I might perhaps say the only thing, that will sweep away the absurdities and dreams of extravagant sectaries, and establish *our faith* upon a sure and permanent basis. Mistake me not:—I do not think the physical sciences studied too much; I only believe that a too great *relative* importance is attached to them, and that Intellectual and Moral Philosophy are too little cultivated. But I must have already wearied your patience. I pray you to excuse length and attribute it to its true cause,—an earnest zeal for the improvement and happiness of the human race and for the diffusion of those our common principles of religion, which I deem so necessary to bring about that result.

TRINITARIANISM AS TAUGHT IN THE HARTFORD FEMALE SEMINARY.

We insert the following article from the Christian Secretary, as the writer has requested, that "if the article in question has been noticed in any other papers, this communication may follow."

A notice has appeared in the Christian Secretary, relative to a work on Mental Philosophy used in the Hartford Female Seminary.

To remove misconception, it may be stated that the few copies printed, were prepared for the private criticism of various gentlemen and for the use of the School, until a revised edition could be prepared with more care and advice, and that these circumstances were expressly stated in the pages of the work.

The writer meintains that in the work in question, there are no opinions advanced on the Trinity, Atonement, or the other doctrines of religion, but what *when read in the connection in which they stand*, agree with the views of the Orthodox clergy of New England.

By selecting disconnected passages from *any* work, a writer can be made to teach whatever a man chooses to say is taught. As the work is not yet prepared, nor offered to the public, and this fact is explicitly stated to all who read it; it it is not a proper subject of criticism, nor can the author with any propriety notice any public animadversions that may be made upon its contents.

It is believed that all honorable minds will suspend their judgment, and wait until the views of the author can be fairly presented, and then the public will have a right to judge and to criticise.

One of the Trustees of the Hartford Female Seminary.

The remarks of the editor of the Christian Secretary upon this article we also copy, as they render it unnecessary for us to say anything.

In another part of this paper will be found a notice from a Trustee of the H. F. Seminary.—We do not know that the principles *taught* in that Seminary differ from those generally embraced by the Orthodox Christians of New England; but this we do know, that sentiments are advanced in the quotations given by A., which are believed by very few. Do we ever hear sentiments like these from the pulpit of any Christian church? Do we ever read language like this in any other work extant? But it is said that the book is not properly before the public; how then can it be fit to be taught in a School? but yet it is admitted that it has been used in the Seminary. Now this is the subject of complaint. This is the very place to fix impressions, and inculcate principles, which are to have an influence more durable than life. However the author may assert, and even believe that when taken in connection all difficulties will vanish, we do not so believe. If we understand the import of language, there are distinct propositions, with attempts at proof, which are abhorrent to any man who has a reverence for God, and who loves him for his *benevolence*. The reader is referred to the extract from page 282; is it a deduction of reason, that there is more than one *independent Deity*? Does the exactness with which the seasons return, do all the beauties, and all the wonderful adaptedness of the creation, serve to convey the idea of more than one God? And what is this law of experience, which leads to the belief of more than one Deity? These positions and the Bible are at issue. Others are at liberty to embrace the views there given; but for ourselves, we would rather abide by the plain word of prophecy, where sufficient is plainly revealed for our faith and practice.

ANTIQUITY OF ELECTION SERMON.

In our last we gave a few brief notices of this ancient religious service, commencing with the first record we find relating to it, which is in 1634, only four years after the settlement of Boston. In that year, it was preached by Rev. John Cotton, of the First Church. The following is the list of preachers from the year 1661, to which period our former notice extended, to 1723, embracing more than sixty years. It will be perceived, that in four instances, the name of the preacher has not been ascertained.

1661	John Norton,	Boston.
2		
3	Jno. Higginson,	Salem.
4	Richard Mather,	Dorchester.
5	John Russell,	Hadley.
6	Cabbott,	Ipswich.
7	Jona. Mitchell,	Cambridge.
8	William Stoughton,	Dorchester.
9	John Davenport,	Boston.
1670	Samuel Danforth,	Roxbury.
1	Jno. Oxenbridge,	Boston.
2	Thomas Shepard,	Charlestown.
3	Urian Oakes,	Pres. Har. Col.
4	Samuel Torrey,	Weymouth.
5	Moody,	
6	William Hubbard,	Ipswich.
7	Increase Mather,	Boston.
8	Samuel Phillips,	Rowley.
9	James Allen,	Boston.
1680	Edward Bulkley,	
1	Wm. Brimsmead,	Marlboro'.
2	Samuel Willard,	Boston.
3	Samuel Torrey,	Weymouth.
4	John Hale,	Beverly.
5	William Adams,	Dedham.
6	Mich. Wigglesworth,	Malden.
7		
8		
9	Cotton Mather,	Boston.
1690	Cotton Mather,	do.
1		
2	Joshua Moody,	Boston.
3	Increase Mather,	do.
4	Samuel Willard,	do.
5	Samuel Torrey,	Weymouth.
6	Cotton Mather,	Boston.
7	John Danforth,	Dorchester.
8	Nicholas Noyes,	Salem.
9	Increase Mather,	Boston.
1700	Cotton Mather,	do.
1	Joseph Belcher,	Dedham.
2	Increase Mather,	Boston.
3	John Stoddard,	Northampton.
4	Jonathan Russell,	Barnstable.
5	Jos. Easterbrook,	Concord.
6	John Rogers,	Ipswich.
7	Samuel Belcher,	Newbury.
8	Jno. Norton,	Hingham.
9	Grindal Rawson,	Mendon.
1710	Eben. Pemberton,	Boston.
11	Peter Thacher,	Milton.
12	Samuel Cheever,	Marblehead.
13	Samuel Treat,	Eastham.
14	Samuel Danforth,	Taunton.
15	Jere. Shephard,	Lynn.
16	Benj. Wadsworth,	Boston.
17	Roland Cotton,	Sandwich.
18	Benj. Colman,	Boston.
19	William Williams,	Hatfield.
1720	Nathaniel Stone,	Harwich.
1	Samuel Moody,	York.
2	John Hancock,	Lexington.
3	Benj. Colman,	Boston.

EDUCATION AT GERMANTOWN.

Many of our readers, who were personally acquainted with the gentlemen named in a communication which we find in the National Gazette, and all the readers of the Journal of Education established and for a time conducted with much ability by Mr Russell, will be glad to hear of his and Mr Alcott's success.

We have had occasion to visit the several school departments of the Academy at Germantown, as lately got up under the auspices of the Trustees. The whole presents in every stage of its operation, marks of genius and traces of mind in the principals, and an originality of system, which, if we are not mistaken, must secure the hearty approbation of the public, and the eventual imitation of others.

The Institution is in effect divided into three departments of education, located separately.—Say, first, the Academy proper, in which boys only are instructed, under Mr Jenks and Mr Cole,—second, a Primary School, under Mr Alcott, for children of both sexes, at from 5 to 7 years of age,—and third, girls from 7 years and upwards, wherein their education is finished under the tuition of Mr Russell.

We hardly know how to give, on paper, the impression made on us at the inspection of Mr Alcott's and Mr Russell's manner with their pupils—they so contrived to teach by induction and almost without books. The teacher was himself every thing to his pupils—interesting and expanding their minds orally, rather than by printed studies.

We wish to interest some of our citizens, who have the means, to make the place their visit, and to see for themselves, what we deem a novelty in manner, and a great desideratum in successful and useful education. We think *it must be seen* to be understood and sufficiently appreciated.

From noticing the entire happiness and freedom of the children with their preceptors, and the remarkably mild parental control and government, where love and harmony seemed to pervade every breast, it struck us as the very place in which orphan and motherless children, of tender years, could be placed as a safe and an improving *home*. We think every widower, needing for his children a kind family and an excellent school, could not fail to be gratified.

The boys remain in Mr Alcott's primary school until about seven years of age, when they are deemed qualified to go into the Boys' Academy, under Mr Jenks; and the Girls, at about the same age, are transferred to Mr Russell's Female Seminary.

Mr Walsh bears his testimony to the merits of the school in the following words.

The testimony which is borne, from a respectable source, to the merits of the several school departments of the Academy of Germantown, may be relied upon as just. We have a direct acquaintance with the characters, abilities and arrangements of Mr Alcott and Mr Russell, and hold them in high estimation.

LATE PUBLICATIONS.

Mr Tuckerman's *Seventh Semi-annual Report of his Service as a Minister at large in Boston.*—Tract No. 48 of the First Series of the A. U. A. pp. 36, 12mo.

The interest awakened in Dr Tuckerman's services among the poor of this city has become so general and his Reports contain so much that is of universal importance, that the Committee of the Association with which it is connected have determined to publish the Reports as tracts in their First Series. This will give them a wider circulation, and at once quicken and enlighten the spirit of benovolence throughout the country.

In this Report Mr Tuckerman has discussed a single topic of most serious bearing on the welfare not only of Boston, but of the whole land, viz. "the condition of morally neglected and vicious children." He considers the subject with a special reference to this city, but his remarks deserve the anxious attention of every patriot, philanthropist, or Christian.

Tracts No. 8, 9, and 10 of the 2d Series of the A. U. A.

A Pastoral Letter, by a Unitarian Minister. pp. 16, 18mo.

Ejaculatory Prayer. Daily Use of Scripture.—By Joseph Tuckerman. pp. 16, 18mo.

On Revivals. By Jonathan Farr. pp. 16. 18mo.

These three tracts, which have been recently added to the Second Series of the *Amer. Unit. Assoc.* are all excellent. The first originally appeared in this paper, and attracted so much notice that an edition was printed by the Book and Pamphlet Society. We had often heard a wish expressed that it might be published as one of the tracts of the Association, and rejoice that it is now incorporated into their cheap but neat series.

The second of these publications consists of two articles which were contributed to the Christian Disciple some years ago, and were read by many with satisfaction and benefit. Their titles express their purpose, and Dr Tuckerman has aided the cause of practical religion in permitting them to be printed in the present form.

The third tract (No. 10) is original in this Series. It is as seasonable as it is plain in its counsels. Frank but earnest in its style, it alike rebukes indifference and laments extravagance. The writer knew the wants of the people, and has adapted his exhortations to them. A free distribution of this tract in the country would do much good.

Devotions for Sunday Schools. Forms for the Devotional Exercises of Sabbath Schools. By a Pastor. Boston: Wait, Green, &c, 1831. pp. 33, 18mo.

We have inserted a communication recommending this little Manual, and we are glad to express our concurrence in opinion with the writer of tha article. The book contains exercises for five Sundays; consisting of a selection of passages of scripture, a short and simple prayer, and a short hymn for each. It supplies a want which was much felt, and merits the approbation which it appears has been bestowed on it by the public.

We would suggest to the compiler the propriety of preserving in future editions the same term, *Sunday* Schools, in both titles, and also the omission of a sentence in the last prayer, at the bottom of page 32, in which the reunion of friends after death is made a subject of petition. All Christians do not think this doctrine a matter of faith, and they would regret to have it insinuated into their children's minds through prayers, which should contain only the clear and positive truths of religion.

Hymns, Songs and Fables for Children. By the Author of "The Well Spent Hour." Boston: Carter, Hendee & Babcock. 1831. pp. 50, 18mo.

Here is variety harmonized by a common principle of simplicity and often adorned with beauty. The author of these verses, 'most of which have been already published in different works,' has united devotion, instruction and entertainment in the same book, but not without an ingenious, perhaps a sound, reason.

It will be found that these poems are intended for children of different ages and characters. It may be objected to the book, that gay and serious pieces are bound up together; but so it is in human life and human nature, and it is essential to the healthful action of a child's mind that it should be so. The smile that overtakes its tears is as necessary to the child, as the sun after a spring shower is to the young plant; and without it, a blight will fall upon the opening blossom.

Some of the hymns are unusually beautiful. Most of them are suited for childhood. We copy one of a rather higher character.

ON PRAYER.

As through the pathless fields of air
Wander'd forth the timid dove,
So the heart, in humble prayer,
Essays to reach the throne in love.

Like her it may return unblest,
Like her again may soar,
And still return and find no rest,
No peaceful, happy shore.

But now once more she spreads her wings,
And takes a bolder flight,
And see! the olive-branch she brings,
To bless her master's sight.

And thus the heart renews its strength,
Though spent and tempest-driven,
And higher soars, and brings at length
A pledge of peace with Heaven.

RELIGIOUS INTELLIGENCE.

Assembly of the Presbyterian Church. We mentioned in our last Register, that the General Assembly of the Presbyterian Church convened at Philadelphia, on the 19th of May last. After the Assembly was organized, preparatory measures were adopted, and several committees appointed, before entering upon the business of the Convention. It appears that difficulties have occurred in various bodies, subject to this Assembly, which occasioned several protests, and complaints from dissatisfied minorities. We find a protest of the minority of the First Presbyterian Church in New Orleans, respecting the supply of their pulpit by the Rev. Theodore Clapp; a complaint of a minority of the Synod of Kentucky, against the decision of the majority in the case of Dr Smith; also a complaint of a minority of the same Synod against the proceedings of that body in the case of a Mr Hobbs. The greatest excitement, however, was occasioned by the complaint of a minority against the majority of the Presbytery of Philadelphia, in the case of the Rev. Albert Barnes; and a reference by that Presbytery, of their whole proceedings in the case. This gentleman was formerly settled in New Jersey, under the jurisdiction of the Presbytery of Elizabeth Town, of which he was a member. He has since removed to Philadelphia. While in New Jersey, he preached a sermon, which was afterwards printed, entitled "The Way of Salvation." This sermon advanced sentiments which were by many considered heretical, and occasioned considerable controversy. The subject was brought before the Presbytery of Philadelphia, of which, after much opposition, Mr Barnes was accepted a member. A majority decided that the discourse was highly objectionable, and opposed in some of its *leading points* to the doctrines of the confession of faith and catechism of the Presbyterian Church;—they deeply regret its publication, and recommend to Mr B. to reconsider and renounce his errors. A committee was appointed, consisting of his opponents, to wait on Mr Barnes, to communicate the result of the proceedings of the Presbytery, and to converse with him *freely and affectionately*, in the hope of removing the existing difficulties, and of restoring harmony, and a final decision of the Presbytery was suspended until their next stated meeting. No formal charges were exhibited against Mr Barnes, no summons to defend or renounce the sentiments he had advanced, and his accusers were allowed to set as his Judges. Great preparation had been made by many gentlemen of abilities, to debate the subject of complaint and the reference of the Philadelphia Presbytery; and public expectation was much excited. But as soon as the complaint was read, Dr Miller, to prevent (as he said) angry and useless discussion, and to save time, moved the appointment of a special committee of reference, to take the whole matter into consideration, and report what course the Assembly ought to pursue. This method was adopted, a committee was appointed, report made, and the report, which we subjoin, accepted.

The Committee to whom was referred the whole case in relation to the Rev. Albert Barnes, beg leave to report:

That, after bestowing upon the case the most deliberate and serious consideration, the committee are of the opinion, that it is neither necessary nor for edification, to go into the discussion of all the various and minute details which are comprehended in the documents relating to this case. For the purpose, however, of bringing the matter in controversy, as far as possible, to a regular and satisfactory issue, they would recommend to the Assembly the adoption of the following Resolutions, viz.

1. *Resolved*, That the General Assembly, while it appreciates the conscientious zeal for the purity of the church by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr Barnes, and while it judges that the sermon by Mr Barnes, entitled "The Way of Salvation," contains a number of unguarded and objectionable passages; yet is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

2. *Resolved*, That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr Barnes.

3. *Resolved*, That it will be expedient as soon as the regular steps can be taken, to divide the Presbytery, in such way as will be best calculated to promote the peace of the ministers and churches belonging to the Presbytery.

With respect to the abstract points proposed to the Assembly for their decision in the reference of the Presbytery, the committee are of opinion that if they be answered, they had better be discussed and decided *in thesi*, separate from the case of Mr Barnes.

The Synod of New York desired the opinion of the Assembly, respecting the validity of Baptism performed by a Roman Catholic priest; a committee was appointed, which reported favorably to such baptisms; it was laid on the table for consideration, and doubts existing, was referred to the next Assembly.

The report of the committee on the subject of missions in the West, occasioned a long and very animated debate. There was also a debate, in which much feeling was shown, on the question of appointing a committee, as usual, to nominate a Board of Missions to be elected by the Assembly. A committee was at length appointed, and when their report was read, says the correspondent of the New York Observer, "a scene of great confusion ensued. The chairman stated that the committee had endeavored to conciliate parties, but it was immediately asserted that this could not have been the case. A great deal of unpleasant (I am sorry to say it) dispute ensued, until there was so much confusion and excitement, that it was proposed to adjourn *sine die*." After a recess of fifteen minutes, the Assembly came together with calmer feelings. A committee of compromise was appointed, to whom was referred the whole subject of missions in the West. The following is their report, which was adopted.

1. *Resolved*, That in view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly recommend to the Synods of Ohio, Cincinnati, Kentucky, Tennesse, West Tennessee, Indiana, Illinois, and the Presbyteries connected with the same, to correspond with each other, and to endeavor to agree upon some plan of conducting domestic missions in the western states, and report the result of this correspondence to the next General Assembly—it being understood that the brethren of the west be left to their freedom to form any organization, which in their judgment may best promote the cause of missions in those states;—and also that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this correspondence, provided they desire it.

2. *Resolved*, By this Assembly, that the present Board of Missions be re-appointed.

The following resolutions were adopted by the Assembly "in the case of the complaint of the minority of the session of the First Presbyterian church in New Orleans, against the majority of the same";

Resolved, That since the Rev. Theodore Clapp has neither been dismissed nor suspended by the Presbytery of Mississippi, he ought to be regarded as a member of that Body: and that in the opinion of this Assembly they have sufficient reasons for proceeding to try him upon the charge of error in doctrine.

Resolved, That as Mr Clapp was merely a stated supply of the church in New Orleans, the Presbytery of Mississippi had a right, and it was their duty under existing circumstances, to adopt measures to detach him from said congregation.

The Assembly was dissolved on the 6th of June. Various subjects were acted upon, which we have not room to insert, and which we think would not interest our readers. In noticing the close of the session, the Philadelphian remarks, "It is long since the yeas and nays were recorded in any of the meetings of our Supreme Church Judicatory, prior to the one which has just closed; and a rare thing that one protest is left on its records; now we have two. Indeed the last was a stormy Assembly, but after it, we anticipate a comparatively quiet and healthful season, in our ecclesiastical hemisphere."

Old Colony Peace Society. The annual meeting of this Society was held at Kingston, on Wednesday, the 15th inst., when a learned and interesting address was delivered by Joseph Willard, Esq. of Boston. Nathaniel Russell, Esq. of Plymouth, was chosen President, and Rev. Charles Brooks, of Hingham, Corresponding Secretary. The Society numbers nearly 60 members, and its prospect of usefulness is truly encouraging. Its members are composed of gentlemen from various Christian denominations, and they act together as peacemakers should. We wish them God speed in their labors of love.

Progress of Unitarian Principles. The Christian Intelligencer, of the 17th inst. published at Gardiner, Me. says:—

We understand that Rev. Stephen Lovell, a preacher in the Methodist connexion, extensively known in this State as a gentleman of the first talents and popular gifts among the Methodists, has embraced Unitarianism. At the meeting of the Maine Conference in Hallowell this week, he made known his change of views, and we believe has been discharged from that communion.

The paragraph quoted above is thus noticed in the Unitarian Moniter of the 23d inst.

Mr Lovell has recently been preaching at Portsmouth. The excellence of his character as a man, and his ability as a preacher, are attested to by those who have known him. We are in possession of no further facts in relation to this event; but when they shall be made known, we have good reason to believe, they will furnish one of the most pleasing instances of the power of truth upon an intelligent, devout, and upright mind, and show the effect of an honest investigation of the word of God, uninfluenced and unawed by human authority.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

In Senate, Friday, June 17th. The petition of the trustees of Brewster Ministerial Fund, of Herring Pond Indians, the bill and order relating to the Sea Coast Fisheries, an order relating to shell fish, the bill to incorporate the trustees of the Ministerial Fund in Randolph, and the bill to annex Chelsea to Essex County, were referred to the next General Court. A resolve was reported for the payment of the Treasurer's roll of accounts. The Committee reported against the expediency of repealing all the laws for the support of State Paupers.

In the House of Representatives. A Committee was appointed to consider the expediency of fixing the compensation of the Committee of Valuation. The Committee reported that it is inexpedient to legislate upon the order relating to amending the Constitution by abolishing the Council, and reducing the number of Senators. Bills passed to be enacted,—To incorporate the First Society in Troy; regulating notices of petitions to the General Court; to cede to the U. S. the jurisdiction of a site for a light house on the Eastern Point in Gloucester; in addition to an act establishing a Free Bridge in Boston; to alter a term of the C. C. Pleas in Franklin County; relating to the erection of the Pitcher Great Bridge in Norwich. On motion, it was ordered, that the members of the House be requested to give one day's pay to the sufferers in Fayetteville. Rev. Mr Dean, by letter, signified his acceptance of the appointment to preach the Election Sermon, in January next.

In Senate, on Saturday. Sundry resolutions were submitted, proposing to submit to the people the question, "Is it expedient that the Constitution be so amended, as to provide for the reduction of the House of Representatives, by the election of its members in districts of equal population as near as may be?" The Senate concurred with the resolve of the House proposing an amendment of the Constitution, relative to the House of Representatives.

In the House of Representatives. The report of the Committee on the penal code, in cases where the punishment of death is inflicted, was committed. The resolve on the petition of the trustees of Amherst College was referred to the next General Court. The bill to modify an act relating to the seperation of Maine from Massacausetts proper, passed to be be enacted. Resolves passed for the payment of the Committee on Valuation, and on the petition of the town of Needham. The bill for the more effectual prevention of perpetuities to religious uses was lost.

In Senate, Monday, June 20th. The Committee on that part of the Governor's speech relative to the Massachusetts Claim, made report, asking to be discharged from the farther consideration thereof—report accepted. The Committee on the order respecting delays in public printing, made a report commending the promptitude, accuracy and fidelity of the printers—accepted. The vote to refer the bill to annex Chelsea to Essex County was reconsidered. Resolves passed,—for the pay of the Clerks of both houses; for the pay of the roll of accounts audited by the Treasurer; in favor of the Guardian of the Troy Indians, and on sundry private petitions.

In the House of Representatives. Petitions were presented and committed,—for incorporation as the New England Iron Works; as the Boston Porcelain Co.; on the subject of free debt rules. The Committee on an order respecting taxing wild lands at 2 per cent. reported, referring the same to the next General Court Bills enacted, in additon to an act to incorporate the Granite Railway Co. and Suffolk Iron Manufactory. Bills were reported, to incorporate the New England Iron Works, and Roston Porcelain Co.

In Senate, Tuesday. The petition of Bunker Hill Monument Association was referred to the next General Court. A bill to set off Chelsea from the County of Suffolk was reported in a new draft. Bills enacted,—in addition to an act establishing a Fire Department in Boston: to incorporate the proprietors of the Mill Dam Foundry; concerning the collection of taxes; to incorporate the Society for promoting Theological Education; further providing for the choice of Moderators at meetings of towns, &c. The resolve proposing a modification of the third article of the Bill of Rights, and the order respecting license laws was referred to the next General Court. A Committee was appointed on a message from the Governor, stating that a further appropriation of $3000 would be necessary to enable the Surveyor to prosecute the surveys for the purpose of forming a map of this Commonwealth, a resolve was reported, making the appropriation, and passed. Bills enacted,—to establish Boston and Taunton Railroad Co.; to incorporate Boston and Providence Railroad Corporation; concerning conveyances of Pews; in addition to an act establishing Taunton Manufacturing Co. Thanks were voted to the President, who replied.

In the House of Representatives. A bill was reported establishing Courts of Sessions. A bill was reported farther regulating the office of Sheriff. That part of the Governor's speech relating to insolvency and imprisonment for debt, was referred to next General Court. The report of the Committee on the subject of the punishment of death was referred to next Legislature, and Mr Sullivan of Boston authorized to prepare bills in conformity with the principles of the report. The subject of licensed houses was referred to next Legislature. The bill regulating the empanelling of Jurors in civil cases, in the County of Suffolk was indefinitely postponed. The bill to reduce the fees on the entry of actions in the C.C. Pleas was negatived.

In Senate, Wednesday. The bill from the House to establish Courts of Sessions, was referred to the next Legislature. The Senate concurred with the House in appointing a joint committee to examine and liquidate the accounts of Joseph Sewall, Esq. Treasurer, with directions to report at the next session. The bill to incorporate the New England Iron works passed to be enacted. A resolve passed to pay the Commissioners appointed to examine and settle the Treasurers accounts. Bills enacted in concurrence,—to establish the Boston and Ontario Railroad Co.; postponing the time when an act giving criminal jurisdiction to the C. C. Pleas, except in capital cases, shall take effect; to incorporate the Boston Porcelain Co.; to incorporate the American Society for encouraging the settlement of the Oregon Territory; to regulate the administration of justice in Salem.

In the House of Representatives. The bill to exempt the County of Middlesex from supporting a bridge in Newton, and the report of a Committee, accompanied by a bill for regulating &c. the militia, referred to the next General Court. The thanks of the House were presented to the Speaker, and a reply made. Bills enacted,—a bill concerning the collection of taxes, to change the names of certain persons; in addition to an act incorporating the Massachusetts Horticultural Society; to incorporate a Fishing Co. in Chatham and Harwich.

On Thursday, June 23d, His Excellency the Governor prorogued the General Court, to the Tuesday next preceding the first Wednesday in January next.

Ancient Memorials. We find it stated in our late English papers that a tassellated Roman pavement has recently been discovered in Leicester. It measures 20 feet by 17. The tasselle are very small, and exhibit a regular pattern, divided into octagonal compartments, richly embordered with wreaths, &c. within which are devices of great variety and beauty. It is supposed to have been 1600 years in existence.

The Washington Globe of Monday—the Government official—states that—

"Major Eaton ceased to act as Secretary of War on Saturday last, and Dr Randolph, the Chief Clerk in the War office, is appointed Acting Secretary in the interim."

M. Fischer, of Vienna, has discovered a new process of Bleaching Straw. Instead of smoking it with sulpher, as heretofore, he steeps it in the *muriatic acid saturated with potash*. The straw bleached by this process, never grows yellow and is equally white, besides that it acquires a great flexibility.

Mobile, June 2.

A Noble Cargo. The ship Splendid of 642 tons, whose magnitude justifies her name, commanded by Capt. Briton, cleared to-day for Liverpool, having on board *two thousand and ninetynine* bales cotton amounting in weight to 853,643 lbs. averaging consequently, over 406 lbs. to the bale. Her freight money amounted to about four thousand one hundred pounds sterling, premium of Exchange included, or about eighteen thousand two hundred dollars.

CHEROKEES. We quote the following paragraph from the Boston Recorder.

The Rev. Mr. Worcester has been removed from the office of Post-Master, at New Echota, to remove his claim to be exempted from the operation of the law of Georgia. In a communication to him, Gov. Gilmer says: "You are informed that the Government of the United States, does not recognize as its agents the Missionories acting under the direction of the American Board of Foreign Missions." He is there notified to remove in ten days, or incur "the punishment which will certainly follow his further residence in the State, contrary to its laws." It is, however, out of his power to remove if he is disposed, as Mrs. W. has been unable to leave the house for the last eight months, and at this time is utterly unable to leave her bed, The Rev. John Thompson has received a similar notice; and Col. Sanford has orders from the governor to see the law put in execution. The reason assigned for these proceedings against the Missionaries is, "their opposition to the humane policy of the general government, for civilizing the Indians;" of which the Phenix says, "May we be delivered from such civilization—we want none of it." Dr. Butler is already under an arrest, and the editor of the Phenix understands, that arrangements are in progress to have Mr. Byhan removed from the Post-office at Spring Place. In addition to all this, the Phenix has the following letter from John Ridge, the Cherokee President, under date of Oougillogy, June 1st. "The Georgia Guard, under the command of Col. Nelson, are now here with four prisoners, Messrs. Elliot and Dennis, white men, citizens of this nation by marriage, and the Rev. Mr. Trott, also a white man, who are charged with a violation of the Georgia law, in living in this nation by its allowance and laws. The other is Mr. John West, a young gentleman, and a Cherokee, who is charged with the high crime of using insolent language to the Guard. These four I saw last night under guard, *chained together in pairs and fastened with locks*. Mr. David Vann, a member of the Cherokee Senate, and Thomas Woodard, are also arrrested, but not chained, who are not allowed to know the reason of their arrest until they arrive at head quarters, 70 or 80 miles from their respective residences. The Guard is still in pursuit of other men. They have a wagon along with them, in which they have a drum, on which they beat, and a fife to make martial music."

Pensacola.—It is mentioned in the Pensacola Gazette as probable that that harbour will be made the port of refuge and of temporary supplies to the French West India squadron.

Mr. Woodbury, the Secretary of the Navy, has issued an order directing the payment, to all persons in the naval service entitled to rations, who shall voluntarily relinquish the use of that part of them composed of spirits, of a sum of money equal to six cents per ration; these payments to be charged to the appropriation for provisions.

The Georgia Journal mentions the discovery of a mineral spring in Putnam county, about four miles from Eatonton, on the road to Clinton, Jones county, near the residence of Maj. Rose. The water possesses the quality and medical virtues of the Indian Springs.

A letter from St. Louis mentions, that a party of disaffected Fox and Saux Indians, have taken a hostile attitude at Rock Island, 300 miles above St. Louis, and that 600 mounted volunteers have been called on from Illinois, and 6 companies of the U. S. troops from Jeffersons' barracks, had been ordered to march against the Indians.

The National Intelligencer says, that Capt. Downes has arrived in Washington to take command of the frigate Potomac, and that the ship will sail in a few days for N. York, whence it is said she is to carry Mr. Van Buren to England.

General Skrzynecki. The U. S. Telegraph says, some of our readers have doubtless despaired of pronouncing what would seem the unpronounceable name of this gallant general, who has thus far sustained the perilous cause of Poland. A friend who has supped with Lord Byron, shaken hands with the late Emperor Alexander, been intimate with Mavrocordato, and drank Sherbet with the Sultan, tells us that it is *Skre-en etske*, who has done such wonders before the astonished Balkan crosser, *De-bitch*.

The Abbe Gregoire. The New York Courier and Enquirer says, this celebrated individual, who attained so much celebrity by the philanthropic spirit which pervaded his writings, and by the mildness and benevolence of his character, died on the 5th May, at Paris. His death bed was the scene of polemical discussion. The Abbe Gregoire, firm in his heterodox opinions to the last, would not "give the sign" as he expired.—In consequence of which, the Archbishop of Paris, M. Quelen, who has already had his house twice sacked by the mob, refused to allow him to be buried in the parish church. M. Casimir Perrier declares that he shall be buried there, and that the funeral service shall be read by a clergyman; and that if the Archbishop ventures to interfere, he will hand him over to the Police. We have yet to learn how the affair has been settled.

MARRIAGES.

In this city, Isaac Winslow, Esq. to Miss Henrietta Blanchard, daughter of the late Joshua Blanchard, Esq.

In Charlestown, Royal L. Porter, Esq. editor of the American Traveller, to Miss Sarah Ann Pratt.

In Cambridge, on Tuesday evening last, by the Rev. Dr. Channing, Francis John Higginson, M. D. to Miss Susan Cleveland, daughter of the late Francis D. Channing, Esq. of this city.

In Cambridge, on the 10th inst. by the Rev. Mr. Jacobs, Rev. Sherman Hall to Miss Betsey Parker, Missionaries of the American Board to the North Western Indians; Mr. Nathaniel Stone, jr. to Miss Stickney.

In Salem, by the Rev. Mr. Babcock, Rev. Benjamin C. Wade, Pastor of the Baptist Church in Woburn, to Miss Ruth Webb, daughter of Mr. Michael Webb; by Rev. Mr. Grosvenor, Mr. Israel R. Phelps to Miss Sarah V. Edgerly.

In Grafton, by Rev. Otis Converse, Mr. Albert Leland of Holliston, to Miss Eliza Chamberlain of Grafton.

In Saugatuck, Conn. Mr. Henry Nichols, of Albany, N. Y. to Miss Jane Wakeman.

In Dedham, Mr. Milton Barrows, Jr. of Attleborough, to Miss Mary Ann Guild.

In Dorchester by Rev. Dr. Codman, Capt. Stephen A. Robinson, to Miss Mary Capen, both of D.

At West Springfield, Dr. Henry Bronson, to Miss Sarah M Lathrop, daughter of Hon. Samuel Lathrop.

At Brookfield, Major Silas C. Herring, of Albany to Miss Mary A. daughter of Simeon Draper, Esq.

DEATHS.

In this city, George Alexander Otis, Junior, Esq. aged 28 years;—Mrs. Mary C. Prouty, widow of the late Mr. Jonas Prouty, aged 40.

In this city, Miss Adeline Mead, daughter of Mr John Mead, aged 20.

In Charlestown, Miss Mary Ann Wood, daughter of Samuel Wood, of Keene, N. H. aged 21 years.

In Provincetown, Mr. Thomas Small, aged 72.

In Portland, on Saturday morning, Samuel Freeman, Esq. aged 88.

At Roxbury, Mrs. Elizabeth Dorr, aged 80.

At Plympton, Jane E. daughter of Wm. Taylor, Esq. 21.

In Peterboro', Mrs Sarah D. Smith, wife of Mr Samuel G. Smith, and daughter of the Rev. Abiel Abbot.

In Reading, Mass. James Bancroft, Esq. aged 64; Widow Parker, 92.

At Swanzey, N. H. but late of Keene, Mr. Daniel Holbrook, a revolutionary soldier, aged 67.

At Brunswick, Mr. Jonathan Kidder, of Gorham, 36.

At Portland, Miss Elizabeth D. daughter of the late Nathan Kinsman, Esq. 23 years.

In Winchendon, Mrs. Abigail Hyde, wife of Mr. Asa H. 41;—In New Haven, Ct. Mr. Timothy Dwight Williams.

At Canajoharie, N. Y. within the short space of twenty days, Mr. Seffrenus Dygert, aged 67 years, his wife, aged 62; Warnet, his son, aged 32; and Catherine, his daughter, aged 26. They were all in the enjoyment of good health, a short time previous to their death.

QUAKER BOOKS

At this Office. The works of GEORGE FOX, complete in 8 vols.

Works of WILLIAM BAYLY, reprinted from the English edition.

The Friend, or Advocate of Truth, 3 vols.

Friend's Trial, vols. 1 and 2.

Shewen's Works.

Mason's Review of Martin's Sermons on particular and unconditional election.

Holiday Jackson's view of William Penn's treatment of the Indians.

*** These books may be obtained at this office on reasonable terms. June 25.

WESLEY'S WORKS.

A few sets of the complete works of John Wesley, may be obtained at this office. June 11.

NEW STATIONARY STORE
AND CIRCULATING LIBRARY.

B. FRANKLIN EDMANDS,

No. 24 Court-Street, (Tudor's Building,)

WOULD inform his friends and the public, that he has commenced business as above, and has constantly for sale a good assortment of Staple and Fancy Stationary, which he will dispose of on terms as reasonable as are offered in this city.

In his stock will be found in their varieties,

School, Juvenile, Account, Writing, Copy Slip, and Miscellaneous Books—Slates and Pencils.

English and American Paper, Quills, and Inks, Steel and Silver Pens, Pencils, Letter Stamps, Black Lines, Desk Knives, Folders, Sand and Pounce Boxes, Wafers, Sealing Wax, Rulers, India Rubber, Ink Stands, Ink Powder, Penknives, Razors, Pocket Combs, Ever Pointed Pencils and Leads, Key Labels, Pocket Books and Wallets, Tape Measures, Hones and Strops, Bristol Boards, Teeth Brushes, Pocket Ink Bottles, Drawing, Ivory, Rice, Carbonated and Tissue Paper, Water Colors, Camel's Hair Pencils, Crayons, India Ink, Mathematical Instruments, Book Slates, Scissors, Note and Card Cases and Pocket Books, Purses, Slate Books, Indelible Ink, Pink Saucers, Court Plaister, Plain, Fancy Colored, Morocco, and Embossed Papers, &c. &c. Gold and Silver Paper, Embossed and Tinted Note Paper, Elegant Embossed Leather Port Folios, an Elegant Assortment of Albums from $1 to $7, Scrap Prints for transferring, &c. and for Screens, Transfer Varnish, Dissected Maps and Puzzles, Alphabet on Ivory for Children, Rewards of Merit, Cloth Brushes, Hair Brushes, White, Gilt Edge, Polished Surface and Fancy Coloured Visiting Cards, White and Coloured Blank Cards, all sizes, Church Music Books, Quarto and Royal Octavo Family Bibles, Pocket and School Bibles.

Visiting and Business Cards Engraved and Printed in the neatest style, and as low as at any place in the city.

His CIRCULATING LIBRARY will be constantly enriched with the new literature of the day.

Just added,—The Family Library—The Library of Entertaining Knowledge—The Christian Library.

June 24.

WALSH'S ARITHMETIC—*new edition.* The Mercantile Arithmetic, adapted to the Commerce of the U. S. in its domestic and foreign relations; with an appendix, containing practical systems of Mensuration, Guaging, and a new and improved system of Book keeping—a new edition, revised and enlarged.—By Michael Walsh, A. M.

This Arithmetic has passed through several editions and is now generally used as the standard Mercantile Arithmetic in New England. It is believed the present edition corrected, improved and enlarged, will continue to be a convenient manual for merchants and others engaged in trade, and that pupils, who are preparing for business, by thoroughly learning it, will acquire a readiness and accuracy in which persons learned in other respects, are frequently deficient. As it is intended to be entirely a *practical* work, adapted to the concerns of trade and commerce, by conveying a general knowledge of accounts and exchange, the numerous examples and exercises have been chiefly taken from actual occurrences.

It may be used in Schools as a sequel to Smith's and other popular treatises on mental Arithmetic, and is believed to be worthy the notice and examination of those teachers who are not already acquainted with it. Published by

RICHARDSON, LORD & HOLBROOK,
June 25. School Book Publishers, Boston.

LIBRARY OF HARVARD UNIVERSITY.

All persons, who have books belonging to the Library of the University, are by law required to return them on or before Wednesday the 29th inst.

B. PEIRCE, *Librarian.*

Cambridge, June, 1831.

WHITMAN ON REVIVALS.—Just published, by GRAY & BOWEN, A Letter to an Orthodox Minister, on Revivals of Religion. By BERNARD WHITMAN. May 28.

PERCY'S KEY.

This convenient and almost necessary book for theological students, is for sale at this office. June 11.

CARPENTER'S CATECHISM.

This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade.

NEW HISTORY FOR SCHOOLS.

The First Book of History, or history on the basis of Geography, with sixty engravings from original designs and sixteen maps of the Sections of the U. S. and the various countries of the Western Hemisphere executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

This work contains the History of all the countries in North and South America, including Greenland, Iceland, and the West Indies, down to the present time. It is on the inductive plan, beginning at home and leading the pupil gradually into the subject; while the introduction of numerous cuts, authentic and modern maps, lively anecdotes and descriptions of natural scenery, curiosities and manners and customs renders it the most attractive and useful introduction to History ever published, and as Geography and History ought never to be separated, the child naturally desiring to know something of the History of the countries which are described to him, there are exercises previous to each lesson, to test and fix his geographical knowledge in his mind—for he can have but little correct and lasting knowledge of the History of a country with whose geography he is unacquainted. Just published by

RICHARDSON, LORD & HOLBROOK,
June 11. School Book Publishers.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected

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We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

Jesse Perkins, N. Bridgewater.
Isaac Alden, E. Bridgewater.
Azor Harris, do.
Alson Gilmore, Easton.
John Seele, do.
Welcome Lothrop, do.
Leonidas Dean, Raynham.

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co corner of Court and Brattle Streets, and GEDNEY KING Broad Street.

N. B. Messrs. J. & H. M. Pool will manufacture Scales or Rules, for Draftsmen of any description on Steel or Composition. Orders may be left at the bookstore of N. S. SIMPKINS & Co. Boston, and RICE & MELLEN, Worcester. April 16.

SECOND HAND CLASSICAL BOOKS.

For sale at the Christian Register office,

Schrevelius's Lexicon.
Young's Dictionary,
Virgil,
Sallust,
Cæsar's Commentaries,
Cicero De Officiis,
Greek Testament,
Græca Minora,
Tacitus,
Gradus ad Parnassum.

These books are generally in good order, and may be obtained at quite a reduced price. June 11.

SELECTED POETRY.

ORIGINAL HYMN.

BY DR THOMAS GRAY, JR.

Sung at the Ordination of Rev. Mr Whitney, at Roxbury, on the 15th inst.

Jehovah! at thine awful throne,
Earth and earth's suppliants lowly bow;
Where breaks the light, thy power is known—
Where evening lingers, there art thou.

We bow to thee, in humble prayer,
That now thy servant thou wouldst bless;
And long may this thy people share
His love, his prayers, his faithfulness.

Long may this vine, Almighty One,
The gospel's healing balm diffuse;
Be nurtured by the morning sun,
And watered with the evening dews.

Here may thy church find rich increase;
Firm as thy throne her faith endure;
Be peaceful, as thy word is peace—
And pure as thou, O God, art pure.

Here may the wandering child of sense
Return to thee and heaven again,
And erring, weeping Penitence
Seek not a Father's face in vain.

Here may earth's restless tumults cease;
Be sorrow patient to thy will;—
Say to the angry spirit, 'Peace,'
To passion's stormy wave, 'Be still.'

Jehovah! at thine awful throne,
Earth, and earth's mighty, suppliant bow;
Where morning kindles, thou art known,
Where evening slumbers, there art thou.

[From the New York Mirror.]

STANZAS.

She hath passed away, like the breath of spring—
Like the bloom on its new-born flowers;
Ere a sullying world could its shadow fling
O'er her pure and youthful hours;
While her heart was soft—while her cheek was fair
As morning's blush on the summer air.

She hath gone where existence is pure and bright,
A cherub, to glory given,
Where her young eye swims in untold delight
Midst the vernal scenes of heaven;
And in pastures green, where no ills betide,
Thy gentle sister is glorified!

In the sunny glow of her primal hours,
Like a budding rose, she faded
As the dews exhale from the spring-time bowers,
Ere their gorgeous hues are shaded;
Now, by "living waters" her footsteps stray
In the golden light of a perfect day.

Should we mourn that death, on a fiery plume,
O'er her shrinking form hath driven?
That she sunk asleep in the quiet tomb
When the fetters of earth were riven?
That she sighs no more on her mother's breast,
But smiles in the regions of endless rest?

Ah! life is brightest to the young and fair
When the fountains of love are gushing;
Then a stainless beauty invests the air,
And the skies with its glow are flushing;
Then every feeling is pleasure's own,
And hope beguiles with her syren tone.

But earthly love is a passing dream,
And the heart, *too soon* awaking,
Must implore in vain for its vanished gleam
O'er the clouded spirit breaking;
'T is a matin ray on life's stormy shore—
It passeth soon—it returns no more!

Yes! the heart swells high in the coming on
Of that joyous spirit fever;
Yet how soon love's smile from the brow is gone,
And from life's uncertain river;
Like tints, dissolving on Alpine snow,
Or a cloud that melts in the sunset's glow.

Then weep no more. Bid thy tender heart
Restrain each throb of pity;
From earth such innocent babes depart
To a glad "continual city."
When the shore of time is a desert strand,
Who would weep for those in "the better land?"

MISCELLANEOUS.

INTERESTING GEOGRAPHICAL DISCOVERY.

The following account [says the Baltimore American] taken from a Rio Janeiro paper, of April 7th, of the course of the Niger (that long vexed question of geography,) having been finally discovered, will be perused with much interest by a portion of our readers. It will be seen, however, that the information extends only to one branch of that great stream. At what distance, and in what numbers, the other branches disembogue into the Atlantic, remains to be learned. It had been previously conjectured that the Niger, after flowing a great distance east, changed its direction to south, and that the Congo or Zaire, ten degrees south of the Gulf of Benin, was probably the vent of this great collection of African waters. This was the opinion adopted by the late General Harper, in a speech, we believe, on African Colonization. The conjecture, so far as it relates to the change of course in the Niger, is confirmed by the subjoined account.

The English ship Carnarvon which arrived here (Rio de Janeiro,) some days ago, from Fernando Po, (an island in the Gulf of Guinea, at the mouth of the river Camerones,) brought us very interesting geographical information respecting that part of Africa. Our readers may remember that in 1825 the English government sent out an expedition under the command of Capt. Clapperton, who was charged with the exploration of the interior of that part of Africa, which lies to the north of the Bay of Benin. Scarcely had the expedition left Badagory, when every individual connected with it died, excepting Captain Clapperton, who had the fortune to reach Soccatou, where, being attacked by fever, accompanied with a violent dysentery and inflammation in the bowels, he met the fate of his companions. Richard Landers, his servant, after having buried him near Soccatou, on the 13th of August 1827, and having possessed himself of the Journal of Capt. Clapperton, besides many other articles, was so fortunate after a fatiguing journey of nine months, as to arrive on the coast of Guinea. From thence, by the first opportunity, he returned to England, where he published an account of his travels as an appendix to those of Capt. Clapperton. While in England having gained the confidence of the English government, he obtained permission to return to Africa; and, with his younger brother, was intrusted with the prosecution of the discoveries of his late master, and especially, to explore the course of the Niger, which, according to the opinion of Capt. Clapperton, does not discharge itself into the Lake Barnou and the deserts of the interior, as was supposed; but which, probably, discharges its waters by various branches into the Atlantic Ocean.

The intrepid young men, after having passed seventeen months in their expedition, happily arrived at Fernando Po, from whence they embarked in the above mentioned vessel for this port, (Rio de Janeiro) in order to obtain a passage to England—which they procured from the Admiral of H. B. M. in the Transport William Harris, which sailed from this harbor a few days ago for Portsmouth. According to the information received from these young men, they, with several guides and some slaves, could not penetrate into the interior on the side of the Bay of Brafæ, which is three day's journey beyond the city of Boussa, situated on an island in the great river, (Quorra Niger,) whose geographical position, according to the former observations of Capt. Clapperton, is 10° 14′ north latitude, 3° 50′ east of Paris.

In passing up the river, they had the good fortune to find various articles, in the possession of some African chiefs, that formerly belonged to the celebrated English traveller, Mungo Park, namely, books, letters, and a double barrelled gun, which things the chiefs had preserved as belonging to magic. The two brothers, by means of considerable presents, obtained some of those articles, which they brought with them. From information which these travellers obtained in the country, it appears that Mungo Park, and his companion Martin, attempted to sail up the Niger, in a canoe, but soon after their embarkation were unfortunately wrecked near Boussa. The negro inhabitants of the bank of this river, who are savage and independent, attacked the unfortunate travellers with arrows and clubs, in order to rob them of their effects and make them prisoners. They defended themselves with great intrepidity during the whole day, but their ammunition failing, and seeing the number of savages increase in proportion as they were killed, Park and his companion having embraced each other, plunged into the Niger, and immediately disappeared. The Sultan Bello, in Soccato, affirmed to Capt. Clapperton, and afterwards to the two Landers, that the inhabitants of Boussa were punished for having attacked Mungo Park, because, that heaven had sent amongst them a violent and desolating plague, which destroyed a great population; and also, that from that time forward the whites were better treated by the tribes on the borders of the Quorra.

Richard and John Landers being obliged to abandon their design of proceeding to Timbuctoo, from which they were scarcely fifteen days' journey, for want of presents to bestow, without which there is neither found protection nor assistance from the authorities of the country, they in consequence reembarked at the place where Mungo Park lost his life, and following the current of the river, which runs at the rate of four miles an hour, they ascertained that the Niger, before it divides itself into various branches, is ten miles wide.

They then resolved to proceed by one of the most considerable of the branches which flowed rapidly to the west. As they approached the coast they were taken prisoners by the negroes who inhabit the banks of the river, and were again obliged to embark to be conducted to the presence of their king, who lived at a great distance. They were plundered and treated as slaves, and were threatened to be sold and sent into the interior. They succeeded, however, after great difficulty, in persuading the chiefs by promises of a great reward, as well for their persons as for the property they still possessed, to send them to the coast of Guinea. Thus, having again embarked, they at length arrived at the Bay of Benin; where the Europeans gave them every assistance they required, and in this manner were redeemed some relics of Mungo Park, together with his interesting journal.

These travellers assured us that the river Nonn, which discharges itself into the bay of Benin, is the most considerable branch of the Niger; and that the others, like the Calabar, also flow to the ocean. They also stated, that their guides told them that the city of Timbuctoo is not situated on the Niger, but distant from it 11 leagues to the north. They admired the beauty and fertility of the country through which they passed, the extent of which is calculated to be 1800 square miles. The inhabitants of the interior are Mahometans, and are much more tractable and civilized than the negroes who inhabit the coast.

We admire the courage and fortitude of these two young men, and regret that they had not the advantage of a more liberal education. Richard Landers passed his early years at the Cape of Good Hope, and had travelled amongst the Cafres and tribes of the north before he entered into the service of Capt. Clapperton, who engaged him on account of his knowledge of some of the African languages. John Landers, his brother, was a compositor in a provincial printing office in England.

We may reasonably conclude that the British government will send out another expedition to explore and ascertain the truth of facts which are not sufficiently confirmed, and then new light shall be thrown on the geographical knowledge of that part of the globe. Till the present, it has been supposed that the waters of the Niger are discharged into large lakes in the interior of Africa, but, by the present narrative, it appears that they flow into the Atlantic; at least the streams of its most considerable branches.

LIBERIA.

The following letter from J. Mecklin, Jr, Esq. Governor of the Colony of Liberia, contains internal evidence that it presents a fair statement of the condition of things under his own eye.

Liberia, Feb. 21, 1831.

MY DEAR SIR: The prospects of the Colony were never brighter than at present; the improvements in commerce, agriculture, buildings, &c, during my short visit to the United States, have been astonishingly great, and far exceeded my most sanguine expectations. In Monrovia alone, upwards of twenty-five substantial stone and frame dwelling houses have been erected within the short space of five months, and many others are in progress; and should nothing intervene to interrupt our present advancement, our little town will ere long be one of the most desirable places of resort on the western coast of Africa. I have been informed by a captain recently from the leeward, that there is at present much more business done at this place, than at any of the old European settlements on the Gold Coast. That our commerce has greatly increased, will be rendered evident by comparing the marine list contained in the Herald of the present month, with that of any of the preceding.

Our influence over the native tribes in our vicinity is rapidly extending; and since my return several have made application to be received under our protection, offering to subject themselves to our laws—or, as they expressed it, "They want to be made Americans;" and to be allowed to call themselves Americans is, I can assure you, deemed no small privilege. In one or two instances their request has been acceded to; in others it has been thought inexpedient to grant it, in consequence of their remote situation rendering it impossible for us to afford them protection without involving ourselves in endless and ruinous disputes with the natives; but as soon as prudence will warrant, they shall be admitted as part of the community. This mode of proceeding I find to be the most effectual of civilizing them, for as soon as they consider themselves as subjects of Liberia, they visit us more freely, and by associating with the colonists, insensibly adopt our manners and customs, and gradually, from being ignorant pagans, become civilized and Christians.

We have at present among our recaptured Africans, many who, on their arrival here, were scarcely a remove in point of civilization from he native tribes around us, but who are at present as pious and devoted servants of Christ, as you will meet in any community, and by their walk and conversation, afford an example worthy of imitation. They have a house for public worship and Sunday Schools, established, which are well attended, and their church is regularly supplied every Sunday from among our own clergy. These people I consider as forming one admirable medium of communication or link between the savage natives and the civilized colonists from the United States, and will, I have no doubt, prove a powerful means of spreading the light of Christianity and civilization over this benighted country.

Our schools have hitherto been in rather a languishing condition, but I have great hopes ere long to carry into operation the system of education lately adopted by the Board of Managers. With a view of rendering the burthen as light as possible to the society, a law has recently been passed by the Agent and Council, taxing all the real estate in the colony, at the rate of fifty cents in the hundred dollars, which tax is to be exclusively devoted to the support of public schools. The amount thus raised, together with the proceeds of sales of public lands, as well as the duties on spirituous liquors, will do much towards accomplishing this important object; and if my health should continue to improve, I trust soon to be enabled to announce, that all in the Colony are enjoying the advantages of education.

As to the morals of the Colonists, I consider them much better than those of the people of the United States; that is, you may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers, and sabbath breakers, &c, than in Liberia. Indeed I know of no country where things are conducted more quietly and orderly than in this colony; you rarely hear an oath; as to riots or breaches of the peace, I recollect of but one instance, and that of a trifling nature, that has come under my notice since I assumed the government of the colony. The sabbath is more strictly observed than I ever saw it in the United States. Our Sunday Schools are well attended, not only by the children of the colonists, but also by the native children who reside among us. The natives themselves are so well acquainted with our strict observance of this day, that you never find them offering anything for sale, nor can you hire them to work for you; I mean those who have been among us and at all acquainted with our customs. Mr Skinner, the Baptist missionary, stated that he was surprised to find everything conducted in so orderly a manner, and the sabbath so strictly observed, and that the state of society was much better than he expected to find it.

The death of Dr Humphreys, which occurred a few days since, will, I fear, as usual, be attributed to our climate—nothing is further from truth. The fact is, that when he landed, he was very far gone in a consumption of the lungs.

SCRAPS.

The following miscellaneous matter we copy from the April number of the Christian Observer.

Many of our Roman cities have become entirely wasted and desolate—Silchester is one of these. Corn-fields and pastures cover the spot once adorned with public and private buildings, all of which are now wholly destroyed. Like the busy crowds who inhabited them, the edifices have sunk beneath the fresh and silent green-sward; but the flinty wall which surrounded the city is yet firm, and the direction of the streets may be discerned by the difference of tint in the herbage; and the ploughshare turns up the medals of the Cæsars.—*History of England; Family Library.*

The Britons were so unmixed with their conquerors, that they kept their ancient speech until the reign of Henry VIII., when it gradually became obsolete. In the reign of Queen Anne, it was known only in a few villages near the Land's End. The children as they grew up learnt English; and as the old Cornish people died off, the language gradually expired with them; so that towards the middle of the reign of King George III., one Dolly Pentrath, an old fish-wife, who resided about three miles from Mouse-hole, near Penzance, was the only surviving individual in the world who could converse in the tongue of the ancient Damnonian Britons. At this present time, the names of fields and towns hills and rivers, in Cornwall, are the only memorials of the British language.—*Ibid.*

The distance to which icebergs float from the polar regions on the opposite sides of the Line, is very different. Their extreme limit in the northern hemisphere appears to be the Azores; north latitude 42 deg. But in the other hemisphere they have been seen, within the last two years, off the Cape of Good Hope, between latitude 36 deg and 39 deg. One of these was two miles in circumference and 150 feet high. Others arose from 250 to 300 feet above the level of the sea; and for every solid foot seen above, there must be at least eight feet below water.—*Lyell's Geology.*

Severity of climate is not always dependent on latitude. In the island of Georgia, which is in the 53d deg. south latitude, or the same parallel as the central counties of England, the perpetual snow descends to the level of the ocean. When we consider this fact, and then recollect that the highest mountains in Scotland do not attain the limit of perpetual snow on this side of the Equator, we learn that latitude is only one of many powerful causes which determine the climate of particular regions of the globe. The number and dimensions of icebergs in Baffin's Bay is prodigious. Captain Ross saw several of them together aground in water 1500 feet deep! Many of them are driven down into Hudson's Bay, and, accumulating there, diffuse excessive cold over the neighboring continent; so that Captain Franklin reports, that at the mouth of Hayes river, which lies in the same latitude as the north of Prussia, or the south of Scotland, ice is found every where in digging wells at the depth of four feet.—*Ibid.*

Bones of the mammoth have been recently found at North Cliff, in the county of York in a lacustrine formation, in which all the land and fresh-water shells have been identified with species now existing in that country. Bones of the bison, an animal now inhabiting a cold or temperate climate, have also been found in the same place. That these quadrupeds, and the indigenous species of testacea associated with them, were all contemporary inhabitants of Yorkshire (a fact of the greatest importance in geology,) has been established by unequivocal proofs by the Rev. W. V. Vernon, who caused a pit to be sunk to the depth of more than 260 feet, through undisturbed strata, in which the remains of the mammoth were found imbedded together with the shells, in a deposit which had evidently resulted from tranquil waters. These facts, as Mr Vernon observes, indicate that there has been little alteration in the temperature of these latitudes since the mammoth lived there.—*Ibid.*

STATISTICS.

We are indebted for this article to the Journal of Health.

Of France.—The Annuaire for 1831, which has just been presented to the king of France, by the Members of the French Board of Longitude, contains some curious documents relative to the mortality and population of France, and particularly relative to the progress of the population in the city of Paris, during the year 1829. It appears by the calculations of Mr Mathieu, that there are in France 520,728 individuals of from 20 to 21 years of age. Allowing the half of this number to be women, there would remain 260, 364 men. This calculation supposes the population to be 30 millions, which is about that of the kingdom. After alluding to the progressive augmentation of the population from 1817 to 1828, the author remarks that the number of boys exceeds that of girls; and adds, that if the total increase (which is one in 162,) should continue in the same ratio, the population would be augmented one-tenth in 15 years, two-tenths in 29 years, one-half in 64 years; and that it would require 110 years for it to be double what it is at present. The table of M. Duvillard gave only 28 years and three quarters as the average duration of life before the revolution; but according to M. Mathieu, the average duration is now 31 years and a half, which makes an increase of nearly 3 years; which is to be attributed to vaccination, and the extension of the comforts of life among the lower classes of society. The births which took place in Paris in 1829, amount to 28,721, of which 14,860 were boys, 13,961 girls. Of this number 1,856 were born in wedlock, and 10,153 were illegitimate. There were but 2,103 natural children of known parents. The marriages were in the following proportions—bachelors and spinsters, 5,873; bachelors and widows, 349; widowers and spinsters, 710; widowers and widows, 191—total, 7123. During the same year, the number of deaths in private houses was 15,268; in the civil and military hospitals and the prisons, 10,047; 276 bodies were found in the *Morgue*—total, 25,591. Thus, in 1829, the births exceeded the deaths by 3,130. During the year 1828 there were in France 128 persons who had attained their hundredth year. In the department of Dordogne 11, in Gironde 13, and in the Lower Pyrenees 10. There were but 2 in the department of the Seine.

Of Great Britain—The number of men, from 15 to 60 years of age, is 2,244,847, or about 4 to every 17. There are about 90,000 marriages yearly, and of every 63 marriages, 3 only are observed to be without offspring. The deaths every year are about 332,700; every month, 25,592; every week, 6,398; every day, 214; every hour, about 40. The proportion of the deaths of women to those of men, is as 50 to 54. Married women live longer than those who are not married. In country places there are, on an average, four children born of each marriage; in cities and large towns, the proportion is 7 to every two marriages. The married women are to all the female inhabitants of the country, as 1 to 3; and the married men to all the males, as 3 to 5. The number of widows is to that of widowers, as 3 to 1; but of widows who re-marry to that of widowers, as 4 to 5. The number of old persons who die during cold weather is to those who die during a warm season, as 7 to 4. Half of all that are born die before they attain 17 years. The number of twins is to that of single births, as 1 to 65. The greatest number of births is in February and March. The small pox in the *natural way*, usually carries off 8 out of every 100 it attacks: by inoculation 1 dies out of every 300. The proportion of males born to that of females, is as 26 to 25. In the seaports, there are 132 females to 100 males; and in the manufacturing towns, 113 females to 100 males.

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